THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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RELIGION.

A religion is a system of faith and worship; therefore a religion may be true or false according as the principles we have faith in are true or false, and the object of our adoration a legitimate or an illegitimate object. As all men believe in principles or doctrines of some kind, and revere something superior to themselves, so all men have a religion of some kind. The atheist, who denies the existence of a Supreme Being, reverences the mighty forces of the universe and frames for himself principles in which he believes. The wild and uncouth denizen of the forest and jungle, who sees something incomprehensible in the workings of Nature's simplest laws, prostrates himself before the golden orb of day which cheers and vivifies the earth he treads on, and the fire which warms and comforts him, yet whose power he dreads. Both are alike religious. Yet, on the one hand, the man of towering mind who spurns the light of revelation, and, on the other, the ignorant and barbarous savage who worships a stick or a stone, are alike the possessors of a false religion that is unsuited to man's progressively developing qualities and unfitted to prepare him for the society of that exalted Intelligence who has called him into existence. There exists in man an innate feeling which impels him to search for something before which his mind can bow. Hence it is that man is essentially a religious being. This truism has been repeated again and again. Still it presents itself with increasing force after every investigation of the qualities and disposition of man. As we increase in knowledge concerning the source from whence true principles emanate, that religious impulse assumes a higher position and aids us in appreciating to an extent the infinite and majestic characteristics of that source.

If we forget man's *progressive* qualities, social, moral, scientifical, and religious, but particularly the latter, our religion becomes stagnant and is directly opposed to the very essence of man's nature. Hence, the religions of unnumbered forms that prevail in the world are unfitted for the times we live in and are opposed to the spirit of the age.

The prevailing religions on the earth, confined to a few set principles, (to step beyond which would be considered awfully heterodox,) are by that very fact proved to be false religions, because true religion must be faith in all truth and the worship of that Being from whom truth proceeds. Now, as many important truths are hidden from the world, many are being revealed, and many must yet be revealed, to fulfil the sayings of the Prophets; therefore every system which forbids belief in those truths, by binding men down to a set form of principles and a limited number of articles of belief, must be a false religion.

These stagnant forms of belief have made religion the follower and often the

drag of science; but with true religion it is not so; for, as says the common adage, "Science is the handmaid of religion." Embracing all truth, it must necessarily occupy the proud position of mistress of the sciences. It is the noblest of all—that by which man is saved and exalted, and which, in fact, embodies all sciences. That religion has been degraded from this exalted position, let the dark page of the mighty past declare. Let it show the struggles of a Galileo, a Copernicus, and a Newton to enlighten a world groping amid the tartarean gloom of false religion, and show too in bold relief their bitterest foes and most bigoted enemies in the religious leaders of the people, the professed possessors and disseminators of light and truth. O Religion! what crimes of ignorance and cruelty have not been perpetrated under thy majestic and sacred name!

True religion will teach a man whence he comes, why he is here, and whither he is going. It will teach him how he was organised, and how the earth which sustains him was formed. It will furnish him with information concerning those laws which govern it in its course and control the infinity of universes in the heights and depths of space; and while teaching him these things, all sciences will be opened to his expanding mind, and his *status* among the glowing intelligencies of eternity will be proportionately elevated.

We cannot, however, even have abstract faith in the principles of truth unless we first learn something concerning them. This knowledge can only be obtained in two ways by which all knowledge comes to the human mind, namely, observation and communication. But though observation may make us acquainted in a degree with the creations which surround us, it can never make us acquainted with the Creator. Hence the necessity of our having communication with himself or with some one else who knows something about him.

All communications which impart information of which we were previously ignorant are revelations; therefore an essential part of true religion is revelation, for without it we could not know anything of the Being who claims our worship. And not only this, but all other truths with which observation could not make us acquainted must be revealed to us; therefore, as we can, by observation, *know* nothing of that Being's designs regarding us, of the secret springs which move the great forces of the universe, of the mighty future for which we should be prepared, nor of the economy of Heaven in which we and all other creatures are involved, it is absolutely necessary that revelation should impart the information to us as we are prepared to receive it, that we might know what to have faith in and how to comport ourselves in connection with that faith, so as to wisely work out our destiny and fill up the measure of our creation.

All knowledge comes progressively, truth succeeding truth, each beautifully joined to the other. Revelation, therefore, unfolds the grand chain, link following link.

First in order comes faith in that Being who gave us existence and claims our reverence and adoration; next, repentance for the laws transgressed and requirements unfulfilled; then, washing in the cleansing laver of baptism; and thus prepared, we are fitted to receive the unction which cometh from the Fountain of knowledge, by which "things past are brought to our remembrance, things to come are made known unto us, and we are led and guided into all truth."

Thus is the very essence of true religion obtained. Its operations are many, and its effects diversified. James has said, "Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is one of the operations of that Spirit which we obtain by rendering obedience to the order of revelation. But the promised blessing does not stop here in its operations on mankind. To "lead and guide into all truth" seems to be the crowning effect on man's intelligence.

"ALL TRUTH!" Fly to the realms of chaos, ye grovelling pigmies, who would bind man down by iron creeds, nor permit his heaven-born intelligence to expand and soar; who would chain him in bounds beyond which to travel were a crime; who would say this truth is religious and that is secular. Ye shame the very cause ye profess to grace. That Holy Spirit of which ye talk, but whose power you have not tasted, has for its mission the leading and guiding of man into "*all truth!*" Awake, O man, to a

knowledge of yourself! Revelation has solved the problem of your existence, and henceforth it is for you to drink at the celestial fount of truth ever welling up pure and clear from the secret springs of the Eternal. Compared with this, the lore of a thousand generations is as nothing. Ages have run and eras been completed; still their researches in the treasure-chambers of truth are limited and confined, and their results often vague and doubtful; but here is a key that unlocks the most secret doors and gives ingress to the inmost recesses. This is the "pearl beyond price," before which Golconda's choicest diamonds pale and wax dim. It brings us true religion—soul-saving, life-giving religion; for it leads us to a knowledge of all true principles in which to believe, and thereby guides us into that presence from whence we came, fitted to associate with the hierarchs of eternity.

But this precious gift must be wooed, to be retained. Purity must characterize its dwelling-place, else will it fly to more delightful habitations and leave us grovelling in ignorance, where it found us. No wonder, then, that James declared, "Pure religion is to keep unspotted from the world." Sunk in corruption, following after the devices of its own imagination, the world in its present condition is not prepared to receive or to retain the Spirit of revelation—the guide to celestial exaltation—that true religion which happifies and saves mankind, and develops the latent intelligence within them.

Yet, if they who desire to do right before God will turn unto the Lord and seek from his servants the revelations of his will, the mantle of ignorance will be rent from their minds, and basking in the rays of the Sun of Righteousness, the glorious future that awaits the faithful shall be revealed unto them, and the prospect of beauty and bliss which gladdens the hearts of the children of God will declare in emblazoned characters that the road to true happiness, eternal joy, and celestial exaltation lies in the possession of and unreserved obedience to *true religion*.

S.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 598.)

The interval between our leaving Elder D.'s and our arrival at brother C.'s was a little over twenty minutes. Almost as soon as we started from the house of the former, we took the first flowing of the tide of labour as the workmen began to pour from their shops and places of employ, and, wading through it, we passed the very height of the flood and reached the square where dwelt the lords of trade and commerce. Thence our path lay through an opulent part of the town, in which only a few stragglers of the working classes were seen. The short street that we had just left terminated in Prosperous Road, and nearly opposite the end of that street stood brother Capacity's cottage, and a little above it was Prosperous Factory.

I have been thus particular, knowing that the reader likes to follow the author and dislikes to see him overstepping the bounds of nature or breaking the laws of consistency. Had Elder Discerner and myself been hours walking and talking, since we met the tide of workmen beginning to flow, until we crossed into Prosperous Road and saw brother Capacity and brother Merryheart leave the factory, the taste of the refined reader would be offended.

The sight of brother Merryheart tempts me to give a few outlines of his portrait and a few touches of his character.

He is five feet ten in height, strongly built, with a good constitution given by nature and preserved by temperate habits, and is decidedly none the worse, either in health or looks, for being happy. His face is as round as a little cherub's, though considerably bigger, and a reader of countenances would reckon him up in a moment as a good husband and father, and as one that nobody disliked. He is

shrewd and ingenious, and stands so high in his master's estimation for excellent principle, as well as general usefulness, that his wife Betty (sister Merryheart) boasts of Mr. Prosperous' having told her many times that he could trust her man with "untold gold." But the *trait* which gives colour to this substantial but juicy character may be seen in the merry, droll, playfully-mischievous little devil peeping out of his clear blue eyes.

Brother Capacity and brother Merryheart have almost reached us, the latter looking as "spreeish" as possible. Something or somebody has evidently caught his laughing eye and provoked the playful little devil in it, which makes me suspect that somebody's gravity will be shocked. I am standing inside the little front garden of the cottage with sister Capacity, who came out as soon as we entered. And what of Elder Discerner? He is also in the garden, sitting on a stool that young Sam has been testing his jumping abilities over, and is looking down Prosperous Road in a thoughtful mood. Well, the sight was worth looking at, for there was a half-a-mile's stream of operatives from Prosperous Factory, who were now, however, fast getting out of sight; for all, excepting brothers Capacity and Merryheart, had passed by the cottage before we reached it.

Brothers Capacity and Merryheart now entered the garden gate. The former came up to me and took my hand, saying—

"Glad to see you, Elder E., at Prosperous Cottage," at the same time looking knowingly aside towards where Elder Discerner was sitting wrapt in thought, and close by him stood brother Merryheart, wrapt not in thought, but mischief.

"Thank you, brother Capacity," I said, following his eyes with a look as knowing as his own.

"Beautiful weather, Elder Discerner," observed brother Merryheart teasingly; for he knew how much Elder D. abominated "small talk."

"Yes," replied Elder D. abstractedly.

"I think we shall have rain," added brother M. more provokingly; and there could be no doubt that there would be rain at some future time; but just then the clear blue heavens seemed as indisposed to rain as Merryheart's clear blue eyes.

"Yes," returned the other, in the tone of one bored, but without being woke up from his reverie.

"How are sister D. and the baby?" urged Merryheart insinuatingly; for, after ten years of married life, the long-expected baby had come.

Now, this was too much for Elder D., and it woke him up from his vision of thought. I can easily imagine that he had seen rising in the future the Londons, Liverpools, Manchesters, Birminghams, &c., of Zion, built upon an improved scale, with just social systems, and agriculture, and manufactures, and commerce spreading triumphantly over the land of the Saints. And this dream was thus rudely interrupted. Starting from his seat, Elder D. almost savagely seized Merryheart by the arm, and as nearly shouted to him—

"Do you see that? Do you see that stream of operative life, Merryheart?"

This was uttered in the tone of an enthusiast who could not even see wife and baby when the good of a whole community was before him. Indeed, he felt for the moment indignant at Merryheart's breaking his dream of Zion's growth with a personal matter, and that dream had been called up by those bees of industry. But to his half enthusiastic, half indignant question, "Do you see that?" &c., Merryheart replied with a common-place

"Yes."

"Do you see those men?" insisted Elder D., with an impatient gesture; for that commonplace "Yes" told him that the other did *not* "see those men" as *he* did. But Elder D.'s earnestness had sobered Merryheart from mischief, and he replied—

"Yes, sir. They are the men from Prosperous Factory, and are just out of sight."

"I know it; but they are not out of *my* sight. They are manufacturing operatives. You saw that half-mile's living stream of industry?"

"Of course, Elder D. I see them every day. This is a manufacturing town, as you know; and there are tens of thousands of manufacturing operatives, mechanics, and workmen of many trades here."

"Well, then," continued Elder D. energetically, but with a more satisfied air, suppose that all those tens of thousands of men were transplanted to some new uninhabited country thousands of miles beyond civilization!"

"Ah!" interrupted Merryheart, in a

more serious mood; "I begin to see those men now!"

"Supposing, I say, those tens of thousands of men—manufacturing operatives and workmen of many trades—were thus transplanted, what would be their first wants? How would they grow as a social community? Of what nature would be their more advanced wants? and how would they grow to be a nation worthy of entering the foremost rank among civilized nations? Answer those questions satisfactorily, Merryheart, and then you will more clearly see those men as I saw them."

"Well, I suppose, in the first place, they would organize themselves into a social community as soon as possible, or, at least, as soon as convenient; for, without laws and regulations of organized society, they would be worse than barbarians."

"Say they are Saints," interposed Elder D., and that they are organized religiously at the time of their being transplanted to this new country, and that, like as in Utah, they did organize themselves socially and civilly as soon as possible."

"Yes; that makes my way clearer," observed the other; "for if, like the Saints, they were already organized into a community, we should have to deal most with their social progress and wants and their growth to nationality, until they reached the foremost rank of civilization."

"That will meet the case, brother Merryheart; and we will suppose that their social institutions and national polity gradually unfolded at the same time."

"Then, Elder D., we must begin with the settling of the new country and the first wants of the settlers."

"Yes. Go on."

"If the land to be settled was woody, they would have to become like the backwoodsmen of America and cut down the wood; or if like the Saints in the Valley, they must go into the kanyons and get the wood for their use in building, firing, &c.; they must run up tents or temporary houses, such as log-houses, and as soon as possible break up the land, putting in seed, irrigating the soil, and going through all the necessary process of cultivation, and then pray for the season of harvest to come."

"Very good; and we will suppose them to have enough food to support them till that harvest."

"Then they must build more substantial houses, and the next year plant more extensively the fields which they have opened and industriously cultivate them; and if they were the Saints, measuring them by their past, in a few years they will have built cities, founded settlements, extensively subdued and cultivated the soil, and become a little nation."

"You are right, brother Merryheart. But where are your various branches of manufacturers, mechanics, miners, colliers, iron-workers, builders, and workers of many trades? Those operatives from Prosperous Factory brought before my mind such a class of men, and in my vision I saw Zion rising, and all the tens of thousands of the Saints in Utah and in Europe, and more not yet in the Church, who belong to these classes of workers, labouring vigorously in their *own* branches of industry for the building up of Zion. Now tell us something of her growth in these matters."

"Well, some of these trades, such as builders, carpenters, smiths, shoemakers, tailors, and the like, would come into operation from the commencement; but at first there would be very little machinery at work, unless freighted there, and very little manufacturing operations; and even those trades mentioned would be deficient in such as iron, nails for building, cloth, &c."

"You have been describing the history of Utah, brother M."

"O yes," he replied. "I don't pretend to have done more."

"And even if they felt ever so much disposed to establish extensively home manufactures and internal commerce, settling and the first phases of society, with agricultural pursuits as the basis, must be first gone through. Indeed, Zion would have to grow just as she has done."

"Yes," said Merryheart, the wicked vein appearing again; "we should have to feed the hens and the pigs before we fed the engines and the machines!"

Brother Capacity and myself had drawn up close to the speakers sometime before, and here brother C. joins in the conversation with—

"But you have now, brethren, reached the stage of Zion's growth where home manufactures and commerce naturally come in. You have settled the country, broken up the land, cut down wood, slept in waggons and tents, built log-houses,

and then erected more substantial and civilised-looking houses of adobies; and thus you have progressed in your view of Zion's growth until she has cities, settlements, extensive farms, cattle, and all the belongings of agricultural life. But now you come to the building of manufactories, for you have passed the log-hut building days; and though wood and wood-cutters will still be needed, coal and iron will also be wanted, and miners, colliers, and iron-workers of various branches will be in demand. Then weavers, and spinners, and indeed all the operative branches engaged in the manufacturing of cloth and wearing apparel generally, both of men and women, will be among some of the first and most imperative wants of the Saints at this stage; and thus must manufacturing operations extend until the Saints have become engaged in all the branches of industry; and they will now have to feed machines as well as the 'hens and pigs.'"

"You are right, brother Capacity, remarked Elder Discerner. "Those branches of industry belong to the very next stages of Zion's growth; and, as I said on a former occasion, 'the people of Zion must become self-dependent,' and 'go beyond mere settling,' &c., and 'enter into those higher stages of social and national development,' 'especially home manufacturing operations and internal commerce.'"

"And then," resumed brother C., "Utah absolutely wants these branches of industry now, and the Saints badly want clothing. They must become self-dependent and manufacture for themselves, for they cannot depend upon their enemies; and if it was not dangerous to bring a lot of speculators into the territory of the Saints, it is still necessary that we should become a manufacturing people, and it is much better to commerce with ourselves than with the Gentiles. Besides, the Saints are a thousand miles from civilization; and, at best, to have the things they need brought across those Plains, with the cost of carriage and the profits of the merchants heaped upon them, is ruinous and like an incubus upon the growth of Zion."

"Aye, and it must not be forgotten," insisted Elder D., "that those tens of thousands of Saints belonging to those branches of industry want a field for their enterprise and a market for their labour. Of course, in the infancy of Utah, they have not possessed their own particular field of enterprise nor a market for their labour as a manufacturing people; for at first they had to turn settlers, farmers, &c.; but now they want that field and that market. I tell you, brethren, were it in the power of the Saints in Europe to send to Utah thirty thousand pounds' worth of machinery, and to order a dozen large manufacturing establishments and iron works, it would be to their own interests, and they would be doing it for their own good. That the Lord has now privileged the European Saints to do some little towards these great ends, I am very thankful."

Sister Capacity here called us to tea.

"So am I thankful," said Merryheart; and then, as though he had grown all at once desperate at the thought of being grave for such a length of time, (perhaps the grave mood was broken by the commonplace call for tea,) he continued—"I am so thankful, Elder D., that I'll go home and astonish the natives—that's my wife and the *six* children!"—evidently slurring upon Elder D.'s *first*. Then putting his hands on the garden rails, he jumped over and ran away.

Elder D. pretended not to hear him, while young Sam laughed and pulled the ears of the dog Rover, shouting—"Look, Rove! Brother Discerner wants to seem angry, but can't." Then Elder D., taking little Annie from her mother's arms, kissed and played with her, to keep his gravity. We all then proceeded to tea.

(*To be continued in our next.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 604.)

[July, 1843.]

This trial lasted for a long time, the result of which was that I was ordered to be discharged from prison, and the rest remanded back. But I was told by those who professed to be my friends that it

would not do for me to go out of gaol at that time, as the mob were watching and would most certainly take my life; and when I got out, that I must leave the State, for the mob, availing themselves of the exterminating order of Governor Boggs, would, if I were found in the State, surely take my life; that I had no way to escape them but to flee with all speed from the State. It was some ten days after this before I dared leave the gaol. At last, the evening came in which I was to leave the gaol. Every preparation was made that could be made for my escape. There was a carriage ready to take me in and carry me off with all speed. A pilot war ready—one who was acquainted with the country—to pilot me through the country, so that I might not go on any of the public roads. My wife came to the gaol to accompany me, of whose society I had been deprived for four months. Just at dark, the Sheriff and jailer came to the gaol with our supper. I sat down and ate. There were a number watching. After I had supped, I whispered to the jailer to blow out all the candles but one, and step away from the door with that one. All this was done. The Sheriff then took me by the arm, and an apparent scuffle ensued,—so much so, that those who were watching did not know who it was the Sheriff was scuffling with. The Sheriff kept pushing me towards the door, which was quickly opened, and we both reached the street. He took me by the hand and bade me farewell, telling me to make my escape, which I did with all possible speed. The night was dark. After I had gone probably one hundred rods, I heard some person coming after me. I drew a pistol and cocked it, determined not to be taken alive. When the person approaching me spoke, I knew his voice, and he speedily came to me. In a few moments I heard a horse coming. I again sprung my pistol cock. Again a voice saluted my ears that I was acquainted with. The man came speedily up and said he had come to pilot me through the country. I now recollected I had left my wife in gaol. I mentioned it to them, and one of them returned, and the other and myself pursued our journey as swiftly as we could. After I had gone about three miles, my wife overtook me in a carriage, into which I got and rode all night. It was an open carriage, and in the month of February, 1839. We got to the house of an acquaintance just as day appeared. There I put up until the next morning, when I started again and reached a place called Tenny's Grove; and, to my great surprise, I here found my family, and was again united with them, after an absence of four months, under the most painful circumstances. From thence I made my way to Illinois, where I now am. My wife, after I left her, went directly to Far West and got the family under way, and all unexpectedly met at Tenning's Grove.

SIDNEY RIGDON.

Messrs. Walker, Patrick, Southwick, and Backman (the counsel on my behalf,) then respectively addressed the Court, and they exhorted the "Mormons" to stand for their rights—stand or fall, sink or swim, live or die. Mr. Mason was counsellor for Reynolds.

After which, the following order was made:—

"This day came the said Joseph Smith, senior, in proper person; and the said Joseph H. Reynolds having made return of said writ of Habeas Corpus, and produced the body of said Smith, in pursuance to the mandate of said writ, and after hearing the evidence in support of said petition, it is ordered and considered by the Court that the said Joseph Smith, senior, be discharged from the said arrest and imprisonment complained of in said petition, and that the said Smith be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of said case, and that he go hence without delay.

{Seal.} "In testimony whereof, I have hereunto set my hand and affixed the seal of said Court, at the city of Nauvoo, this second day of July, 1843.

JAMES SLOAN, Clerk."

A public meeting in relation to the late arrest of General Joseph Smith.

Nauvoo, Illinois, July 1st, 1843. At a meeting of the citizens of Nauvoo, held this day in the Assembly Hall, it was

"Resolved unanimously—That Messrs. Sanger and Dixon, of the town of Dixon, and the citizens of Dixon, Pawpaw Grove, and Lee County generally, in this State, receive the warmest thanks of this meeting for the firm patriotism, bold and decided stand taken against lawless outrage and the spirit of mobocracy, as manifested in the arrest or capture of General Joseph Smith, while on a visit to his friends in that district of country, by Harmon T. Wilson and Joseph H. Reynolds pretending to act under authority of a writ obtained from the Governor of this State, given in consequence of a pretended requisition made on him from the Executive of Missouri, for the arrest and delivery of said Joseph Smith unto the authorities of Missouri. In maintaining the

legal rights of persons thus arrested, and seeing the laws of Illinois maintained, and the full benefit of them enjoyed by every citizen of said State, they have shown themselves republicans, patriots, and worthy citizens of this State, and have entitled themselves not only to the thanks of this meeting, but to that of all lovers of law and good order. With such citizens as these, Illinois will long enjoy the benefits of good order and the blessings of a free people.

"Resolved unanimously—That the foregoing resolution be published in the newspapers.

SIDNEY RIGDON, Moderator.
WILLARD RICHARDS, Clerk."

A strong wind from the north-west, with thunder and rain in the afternoon.

In consequence of Reynolds and Wilson leaving abruptly last night for Carthage, I sent Colonel Markham to learn what they were doing.

A tremendous shower at Chester, Pennsylvania. Over twenty lives were lost, fifty bridges destroyed, besides many houses and stores. Damage, $250,000.

Elders H. C. Kimball and O. Pratt started on their mission to the East, for the purpose of attending Conferences at Cincinnatti and Pittsburgh, where they will wait until the rest of the Twelve arrive.

Sunday, 2nd. A large congregation met at the Grove, near the Temple, and heard an interesting address from Elder Orson Hyde. After he closed, Messrs. Walker, Southwick, Patrick, and Wasson spoke on the stand, stating that I had subjected myself to the law in every particular, and had treated my persecutors and kidnappers with courtesy and kindness. They also spoke on the unlawful conduct of my enemies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 24, 1859.

OPERATIONS OF THE MISSION.—The general operations of the Mission may be classified into three departments. The one which in the order of its development has now become first in the scale is internal government and the general advancement of the Saints in the spirit, duties, and excellency of our holy religion; the second is the gathering of Israel to the land of promise; and the third, the ingathering of the sheep to the fold of Christ.

Out of these principal departments grow many others of a minor nature, and some of them only of a circumstantial character, designed and put into operation to accomplish a certain necessary purpose. These principal, relative, and circumstantial departments growing out of the Mission embrace much and take in many branches, many divisions and subdivisions, many parts, and many kinds of operations. All this the administration has to grapple with; and God in his providence and wisdom brings about such arrangements, both as regards men and means, as shall best answer his purposes; and he leads his servants into such directions most suitable to the requirements of the work at that particular season.

The prominence of these principal departments, with their branches, subdivisions, parts, and operations, are changeable in the working out of the purposes of God and the development and progress of the Mission. Sometimes circumstances and the actual requirements of the work render it necessary to give more attention to one department than to another. Moreover, by his invisible agency and Spirit, God overrules accordingly; and thus circumstances, the requirements of the Mission, and the overruling Divine power bring about different kinds of administrations and a

variety of operations suitable to his purposes and the seasons and condition of his work.

Not only do external circumstances in their bearings upon the work force, as it were, a change of operations at different periods, and the passing internal requirements of the Church render that change expedient; but there is also fundamental wisdom in those changes. When the development of the Church leads in a certain direction, it becomes necessary that the Priesthood and Saints follow in that track; and when a given part of the work rises into prominence, a concentration of action must be brought to bear on that point. As for instance, at the time of gathering, the principal point of concentrative efforts is the gathering; when it is a day of God's power with the honest—when circumstances are favourable for the preaching of the Gospel, and the Spirit is leading the Elders to hunt out Israel, and also moving upon the hearts of the sheep to acknowledge the voice of the shepherds of Jacob's fold, then that is the particular direction for the Priesthood to take in their administrations and the efforts for the Saints to support; and when internal government and Church business require the principal attention, then that department comes into prominence and is the point upon which to concentrate more than ordinary efforts.

There are too few, however, of the Saints and even the Priesthood who understand the development of the Latter-day Work and intelligently and discerningly follow in the paths marked out in the mysterious providences of God. They pass through the seasons, feel the changes, and enter into the different operations, but do not often so clearly perceive the wisdom, consistency, and even necessity which they embody. Hence the Elders will often enter too deeply into the spirit of a given movement, and, almost altogether losing their hold on other branches, become nearly drowned in consequence, or they will fly so far in a particular direction as to be nearly out of sight of everything else. The Saints will follow in a path marked out by their leaders with that vigour and alacrity so characteristic of them, and will put forth such prodigious efforts as to be truly astonishing. This, of course, is most praiseworthy, and shows their faith in their religion and their devotion to the cause. Nevertheless, they too often overlook the necessity and wisdom which originates and carries into effect the various movements in which they engage. They follow the Lord in his mysterious paths, but do not always understand why he is travelling in them. They see changes and various developments; but the circumstances and wisdom that bring them about are sometimes hid from them or unappreciated from a lack of reflection. But, whether understood or not, it is a fact that there will be changes, varying operations, and alternate prominence in the departments of the work, to agree with the circumstances, wisdom, and requirements of the times. It is according to these conditions of development, expediency, and wisdom that our past and future administration must be measured.

During the past history of this Mission, up to those events which terminated in the temporary suspension of the gathering, all the principal departments of the Mission have more or less been operating together; though, of course, in their due seasons, sometimes one has been more prominent, and sometimes another. But in the providence of God and from the force of circumstances, the door of emigration was closed, operations with the world were nearly suspended, the requirements of the Mission, as well as external necessity, threw the administration back almost entirely upon internal government, and financial operations and the obtaining of a thorough system of conducting Church business became the principal points for concentrative efforts. Thus the Mission moves on with progressive operations suited to the time.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Sept. 7, 1859.

President A. Calkin.

Dear Brother,—I felt to drop you some few lines this morning, in order to keep you informed of our doings in this Mission since my last communication to you. I have sought to apply my time in the most useful manner, part of it for the labours in the Office, and the rest in visiting several Conferences. Thus I visited the Conference of Bornholm from the 9th to the 11th of July; Tuen, the 23rd and 24th of July; Fredericia, the 7th and 8th of August; Aarhuus, the 13th and 14th August; the 15th and 16th in the city of Randers; the 19th to 21st in Skeva; and the 27th and 28th, attended Conference meeting in Copenhagen. In all the places I found a good spirit prevailing—a spirit to do right and to improve, and I had good days with the Saints, for which I am thankful to the Lord.

Since I reported last, 226 have been baptised, and 115 cut off, in the Mission; but I can testify that the faithful Saints are growing stronger and stronger, and feeling more and more the reality of the work and the necessity of living up to their religion.

The prospects are in general cheering, and I hope that our numbers will be reasonably increased before the close of the year.

I intend this forenoon to start for Norway, to attend a Conference meeting in Christiania on the 11th and 12th instant, and shall return as soon as I can, in order to be in time for the Conferences in Aalborg and Vensyszel on the last Sundays in this month.

Of home news I will mention that the king of Sweden and Norway, Oscar the First, died on the eighth of July, which you no doubt have seen reported in the newspapers, and his eldest son was immediately proclaimed as his successor under the name of Charles the Fifteenth. The deceased king was in general beloved by the people. What the son will be I do not know at present. As yet, nobody knows what course he intends to pursue; but the opinion is that he is not of so peaceable a mind as his father was.

The cholera and dysentery are raging round about us in Malmo and Calmar, Sweden, in several towns in Jutland, Denmark, in Hamburg and Gluckstad. Copenhagen has as yet gone free.

Brother Wilhelmsen's health has been poorly for some days; but I hope he will soon recover.

During my late travellings in Jutland, I had a little attack from cholereene, as we name it; but was immediately restored.

With kind greetings from all of us to yourself and Counsellors, together with the brethren in the Office, I am yours truly in the Gospel covenant,

C. WIDERBORG.

SIGNS OF THE TIMES.

We give the following condensed extracts from the public press in relation to the Irish Revival movement, which has of late attracted so much attention:—

(From the *Liverpool Daily Mercury*.)

There can be few readers of newspapers unaware of the fact that the towns and villages in the north of Ireland have for several weeks past been the scene of religious excitement extraordinary in its degree and in some respects peculiar in its manifestations.

The revival, which has extended over the larger portion of the counties of Down, Antrim, Derry, Tyrone, and Fermanah, but is most active in the towns of Belfast, Tyrone, and Londonderry, took its rise among the laity, and was at first marked by the increased earnestness and frequency of meetings for prayer. In the hands of the preachers, its character, as we shall presently show, has undergone an important change. It began among the Presbyterians, but has more or less affected all the Protestant sects, ministers of the Established Church having taken part in the public devotional services by which it has been expressed and

stimulated. It has its monster assemblies. We read of one of these consisting of 10,000 persons, meeting in the open air, at the Botanic Gardens, Belfast, under the Moderator of the General Assembly; and again of a meeting for religious exercises, which was presided over by the Bishop of Down and Connor, and attended by 160 ministers of the Gospel. In the towns the churches and meeting-houses are crowded, not only on Sundays, but also on week-days, when the poor and the rich are present together. In the rural districts monster prayer-meetings are held.

But that which has more than anything else fixed attention on this religious excitement is, doubtless, the physical manifestations by which it has been in many places accompanied.

Mr. Drummond, of Stirling, describing the proceedings at a prayer-meeting held on a hill near Portrush, says—

"The people were sitting close together, thick as bees, to the number of about 4,000, with their Bibles in their hands, and the meeting was addressed by Established Church ministers, Presbyterian ministers, and myself, and several converts, including an old soldier, seventy-three years of age, who had been converted only a fortnight before. But if ever a man gave evidence of conversion, that was the man. For solemnity and point I never heard a prayer like that of this untutored old soldier, who told me afterwards that he had never been happy in his life till within these two weeks. A convict from Ballymoney also gave an account of his conversion to the meeting, and numbers were smitten and carried to the outside till they recovered."

Of another service it is recorded that

"The hundreds who had to remain outside the church were addressed by both ministers and laymen in very earnest language. In the church and amongst those in the street, the number brought under conviction was extraordinary, and the cries of those penitents could be heard at a considerable distance. Those who became completely exhausted—and there were several—were carried home by friends who were present. Parties of men could be seen passing in almost every street, conveying their fellow-men, in a state of utter physical prostration, to their residences. Individuals who were not so much weakened were taken a short distance from the church, and on the footpath in the adjacent streets prayer was engaged in with and for them, and many of them returned to their houses rejoicing."

The Rev. Hugh Hunter, of Ballaghy, in a letter to a fellow-minister, writes—

"Our meetings sometimes present a scene of great confusion—so people think that know nothing about the movement. You can easily imagine what a noise it makes, when fifty or a hundred men, women, and children begin to cry out in the most heart-rending accents for mercy. The physical phenomena are very startling. They lose all bodily strength, fall down, and require much kind attention. Some of them waste away to a shadow; some of them are speechless for as long as twelve hours; some of them are fearfully wrought in their bodies—not convulsively, however. I have seen some of them that would have dashed out their own brains,—my own servant, for instance. Some have been under conviction for many times—say six or seven; and I have heard of one case I can rely on of conviction sixteen times. *I find, as a general rule, that those who never read the Bible or had any religious instruction suffer most dreadfully. Those who have read the Word of God generally don't suffer so much.* I know those who have been under conviction when I meet them. I would not know them after they have found peace. I can assure you, on my word, the countenance of every convicted sinner undergoes a change, and so marked as not to be mistaken."

How are these manifestations brought about? and of what character is the sentiment which produces them? This is a question which has been weighed with painful anxiety by good men who desire to see their fellow-men raised to an acknowledgment of the spiritual realities revealed in the Gospel, but cannot discover any legitimate connection between those bodily exercises and the enlightening and elevating operation of divine truth.

The Rev. Edward A. Stopford, Archdeacon of Meath, has studied the revival on the spot, and in a pamphlet of ninety-two pages has laid his experience before the public. He says—

"By personal observation, I have satisfied myself of the identity of the cases now occurring in Belfast with those which I had formerly attended. The movements of the hands, arms, head, &c., in these cases, the expressions of countenance, the sounds of the voice, cries, screams, moans, coughs, &c., have each a peculiar character, unlike anything else. Once duly noticed, these can never be mistaken. To ascertain whether these indescribable, yet unmistakeable signs of the disease which I suspected did really exist, was one purpose of my visit. I was accompanied by a friend who had never heard the sound, but who is capable of observing and dealing with these things. I told him, on our journey to Belfast, that if I were right in the opinion I had formed on the accounts I had read, he would hear sounds such as he never heard before from the

human voice, and such as in after life he could never fail to recognize again. In the scenes of wild excitement which we visited together, and in quieter hours, he has told me that my anticipation was true—that such a sound he never heard before, and never hereafter can fail to recognize. My first acquaintance with the peculiar character of that cry was singular. Nearly thirty years ago, in Mr. Irving's chapel, in London, I heard Miss ——— speak in an unknown tongue. That produced on me one of the most permanent impressions I have received in life. I never for a moment believed in it as inspired; yet I felt it as a sound such as I had never heard before. Long years passed away, and that sound still dwelt upon my memory as something unearthly and unaccountable. Many years after, in the first serious case of this kind that I had to attend, a physician told me at the outset to mark the peculiar character of the cry. That moment it flashed upon my memory. It was with some slight modification, but in its character essentially the same, the unmistakeable cry of Irving's prophetess—a sound that, while I live, I never again can mistake or misinterpret. That cry I have now recognized in its most unmistakeable form in Belfast. I have also recognized every other symptom and phenomenon as what I have formerly witnessed, and I have seen or heard of none beside. All the cases I saw in Belfast were clearly and unmistakeably hysterical; and as far as it is possible to judge from description, so was every case which has been described to me."

These manifestations have not, then, an origin necessarily religious; for they have been produced under circumstances in which a religious element was excluded. The day of Pentecost was marked by the best and highest exercise of the intellectual faculties; but we read of no manifestations as reliable to hysteria there. Christ healed all manner of sickness and all manner of disease, but his preaching did not cause bodily disorder.

In cases where hysterical affections and religious feeling appear together, it is very natural hastily to assume that all the expressions are proofs of the feeling of the soul. At Belfast, Archdeacon Stopford heard the cries, moans, and other inarticulate sounds, as well as the expressive action of the hands, eyes, &c., ascribed to the direct action of the Deity. In that town he saw an ignorant young man, who appeared to be employed to take charge of "cases" in a celebrated house of worship. His interpretation of "repelling Satan," "inviting Christ," &c., seemed to give universal satisfaction to the bystanders.

The published accounts of the revival dwell as a proof of spiritual operation in this illness upon the heavenly light and joy which are said to shine upon the countenances of those who have "found peace." On this point Archdeacon Stopford says—

"The recollection of what I have seen makes it impossible for me to accept the 'spiritual' solution now offered of this phenomenon. I have in former times seen a countenance, not plain, and yet hardly pretty, transformed, after a paroxysm of distress, into a perfection of personal, moral, and intellectual beauty, such as I have never otherwise witnessed—such as I had never before conceived—such as I can now but imperfectly realize in memory. Time after time I have gazed for a moment in entranced admiration upon that resplendent vision of all that is beautiful in woman, heightened as it was by a brilliancy of intellectual light and a flow of words of inexpressible beauty. But the stern call of duty interfered, (for that case was entrusted to me by a friend,) and I soon found that my control was as necessary then as in the paroxysm of distress. How movingly she would entreat me to let her brilliant thoughts and words have flow, as being the source of the most exquisite happiness she had ever experienced. An absolute injunction of silence and quiet never failed to bring it to a close. Many a time have I thus destroyed a vision on which I could have gazed for ever, and which I never expected to see again in like perfection. The highest perfection of that beauty was the expression of heavenly peace and joy; yet in that case this had nothing to do with religion. It is not for me to attempt to explain it; but it evidently proceeded from natural causes, and cannot be regarded as a proof of spiritual illumination. Such fleeting beauty as this is commonly followed, and perhaps for a long time, by a haggard countenance, a muddy skin, and purple or brown hands and wrists, of which I noticed many instances in Belfast. I cannot recommend hysteria as a cosmetic."

Of the kindred phenomena, the excitation of ideas and words, and the unconscious perception of beauty and of grace, the Archdeacon witnessed something in Belfast, and the following instance is taken from his notes written at the time:—

"July —th, 1859, eight o'clock p.m. Methodist class meeting for young converts at ——. About 150 present in the schoolroom. All were invited to declare what the Lord had done for their souls. Many did so,—some with feeling, and some in what seemed like repeating a mere form. One case was touchingly interesting. A young girl, evidently still in the state of excitement which follows the actual prostration, rose up and spoke at much greater length than the others. Her whole demeanour in

that trying ordeal was the perfection of modesty, humility, and gracefulness; the tones of her voice were deep and rich and beautiful; the tremulous calmness of her voice and manner revealed the excitement of her mind, and, I trust, the fervour of her soul; the grace and flow and beauty of her words and thoughts were touchingly genuine. She spoke of prostration of body and peace of mind, but not of joy. She could not have spoken of joy with truth, for her face wore the expression of sorrow. The character of the whole was profoundly mournful and sad. I never listened to anything more truly affecting. It seemed impossible to doubt this young girl's sincerity; and may her peace be lasting and true! Yet, thoroughly impressed with a sense of the sincerity of every feeling she expressed, I could not but know that the grace and beauty and fulness of the expression, of which she herself seemed perfectly unconscious, and of which she would in all probability be utterly incapable at any other time, must be attributed to a state of excitement which is in itself of the nature of disease. Deeply grieved and sad I felt when a gross specimen of self-glorification was then set before that young creature as a pattern of what she might hope to attain to."

The matter becomes more serious when it appears that hysteria is intentionally adopted in this revival as a means of promoting religion—that means are used to propagate it, sometimes in ignorance, but sometimes with dishonest premeditation. Such is Archdeacon Stopford's solemn assertion. Let the following statement be duly weighed:—

"It is notorious that hundreds of mill girls in Belfast have prayed and are praying to be 'struck.' This was acknowledged to me by an Elder or office-bearer in a place of worship famous for such conversions. It was also told to me by many of the mill girls themselves. I need hardly say that such a prayer answers itself. I say that they learn in places of worship to offer such prayers. I was myself present in a Presbyterian meeting-house at a prayer, offered with the most frenzied excitement and gesticulations, that God would there and then descend and strike all the unconverted to the earth. That prayer was accompanied throughout by a storm of cries, and groans, and exclamations, and 'Amens,' all having the true hysteric sound. This was the most frightful scene I have witnessed in life. At the moment of the awful command to the Almighty to come down and strike, it was perfectly terrific. No such scene would be permitted in any bedlam upon earth. Presence at such a prayer could be redeemed from guilt only by the purpose of warning. I have many terrible recollections of life, but this prayer is the most frightful of them all. I have been used to be calm in the presence of hysteria. I was calm then; but the physical effect upon myself was as if I had been drinking plain brandy. Is this the worship of the Church of Scotland? And just before me, and among the singers, throughout this fearful scene, sat a very type of all that is impressionable in woman. I could have wept, and could hardly restrain myself from doing so, as I marked her slight figure, the hollow cheeks, the muddy colour under a clear skin, the intelligent face, the unnatural calm of the brilliant eyes under the dark lashes of singular length, and the fearful energy with which she sang."

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 595.)

. . . North-east of the main building is a third one, smaller than either of the others, but in such an utter state of decay that its original form cannot be determined. It is small, and may have been no more than a watch-tower. In every direction, as far as the eye can reach, are seen heaps of ruined edifices, with no portions of their walls standing. To the north-west, about 200 yards distant, is a circular embankment from 80 to 100 yards in circumference, which is open in the centre, and is probably the remains of an inclosure for cattle. For miles around these, in all directions, the plain is strewn with broken pottery and metates, or corn-grinders. The pottery is red, white, lead-colour, and black. The figures are usually geometrical and formed with taste, and in character are similar to the ornaments found on the pottery from the ruins on the Salinas and much farther north. Much of this pottery is painted on the inside—a peculiarity which does not belong to the modern pottery. In its texture, too, it is far superior. . . . The origin of these buildings is shrouded in mystery. They were found much as they now appear by the *earliest* explorers of the country, who were told by

the Indians that they had been built 500 years before. One thing is evident—that at some former period the valley of the Gila, from this ruin to the western extremity of the rich bottom lands now occupied by the Pimos and Coco-Maricopas, as well as the broad valley of the Salinas for upwards of forty miles, was densely populated. The ruined buildings, the irrigating canals, and the vast quantities of pottery of a superior quality show that, while they were an agricultural people, they were much in advance of the present semi-civilized tribes of the Gila. But this civilization extended far beyond the district named. From information given me by Leroux, it appears that ruins of the same sort exist on the San Francisco or Verde River; and Captain Johnston and Major Emory both saw similar evidences of wide-spread population far above the district in question. . . . The ruins of Casas Grandes, or Great Houses, face the cardinal points and consist of fallen and erect walls, the latter varying in height from five to thirty feet, and often projecting above the heaps of others which have fallen and crumbled away. If the height were estimated from their foundations, it would be much greater, particularly of those in the central parts of the building, where the fallen walls and rubbish form a mound twenty feet above the ground. If, therefore, the highest walls now standing have their foundation on the lowest level, they have a height of from forty to fifty feet; and as *these ruins have stood exposed to the elements for more than three centuries*, they must originally have been much higher. Indeed, the thickness of the walls, some of which are five feet at their base, would indicate that they must have been much higher than they now appear. . . . . The outer walls of the Casas Grandes are only to be traced by long lines of rounded heaps parallel to or at right angles with the walls now standing, while here and there a corner of the original wall may be seen, or where it was intersected by a transverse wall which tended to support the other and bind them together. These corners often retain their erect positions long after the other portions have fallen. So with the higher and more massive walls of the interior, which are five feet in thickness at their base: the sides or longer walls have fallen, while the corners, with a few feet on either side, still tower far above the other parts, resembling at a distance the isolated columns of a ruined temple. In so ruinous a state are these buildings that it is extremely difficult to trace their original form. . . . Garcia Conde also mentions a second class of ruins which are very numerous along the margin of the Casas Grandes and Janos rivers for a length of twenty leagues and a breadth of ten. At a short distance, he says, they uniformly have the appearance of small hills or mounds; and in all that have been excavated there have been found jars (cantaros), pitchers, ollas, etc., of pottery, painted with white, blue, and scarlet colours, corn-grinders (metates), and stone axes, but no instrument of iron. . . . Many beautiful articles of pottery have from time to time been found here, the texture of which is much superior to that made at the present day by the Mexicans. This pottery has chiefly a white or a red ground, ornamented with a variety of angular figures; those on the white ground being black, red, or brown; and on the darker material, black. I made inquiry for any relics that had been found, and was successful in obtaining a few. One of these was a small black jar; another, a vessel in the form of a tortoise, of reddish pottery; and the third, a beautifully sculptured stone pipe. Such relics are eagerly sought for by the people of Chihuahua and other large towns, and when perfect command a high price. . . . The whole valley and plain for miles about these ruins are strewed with fragments of pottery. I collected a number of specimens exhibiting various patterns, in order to show the taste of the makers in ornamental design, as well as for the purpose of comparing them with the pottery found at the Gila and the Salinas. . . . On the summit of the highest mountain south-west of the ruins, and about ten miles distant, there was pointed out to me an ancient fortress of stone, from which the whole country for a vast extent can be viewed. It is attributed to the same people who erected the Casas Grandes, and was doubtless intended as a look-out. . . . I shall not enter into any particulars as to the great number and variety of mines in the State of Chihuahua, as the subject is too extensive to be treated of in a work like the present. I have, however, collected much information respecting it, which may hereafter be given to the public. At present I will merely say that the mineral wealth of Chihuahua is not surpassed, if equalled, in variety and extent by *any State in the world*. Silver is the most abundant; but there is also gold, copper, lead, iron, and tin. . . . An idea may be formed of the extent to which mining operations were formerly carried on here from the immense heaps of *scoria* and dross which lie about the city, and particularly near the bed of the creek as it is approached from the north. So imperfectly has the silver been extracted from this ore, that a regular business is now carried on in working the scoria over again, which is said to pay.

(To be continued.)

PASSING EVENTS.

GENERAL.—The *Moniteur* announces the death of the Emperor of Morocco and the proclamation of his successor. Advices from Tangiers state that serious disturbances had taken place in part of the territory of Mecca: Sidi Mahommed had been proclaimed Emperor at Fez, Mequinez, Latobin, and Arabea, and was about to be proclaimed at Tangiers. The *Post's* Paris correspondent says fortifications of different French towns are the order of the day. Lille and Bourges are under the hands of the engineer, and Valenciennes soon also will be. Indications of a more warlike spirit are afloat. The treaty with China is at an end, and war has re-commenced: the loss of officers and men in this attack is very much greater than that of the whole British fleet in the engagement with the sea defences of Sebastopol.

AMERICAN.—A new revolution has occurred in Venezuela, and General Castro, who recently overthrew Monagas, has himself been deposed for abetting the same iniquities which he at first undertook to crush. The recent political revolutions in the southern and western elections foreshadow a similar movement in Pennsylvania and other northern states.

MEMORABILIA.

BLANKETS.—Blankets are so called from the name of their first manufacturer, Thomas Blanket, of Bristol (in 1340).

CINQUE PORTS.—The cinque (five) ports, which owe their origin to William the Conqueror, were Hastings, Dover, Romney, Hythe, and Sandwich.

"HOBBY."—The word hobby originally meant a riding-horse which was a favourite with its owner. Hence the expression as now applied to favourite pursuits.

HARDEST SUBSTANCE.—The hardest known substance is the diamond, which can only be cut and shaped by its own material, and polished by its own dust.

"EXCELSIOR."—This Latin word, literally signifying *higher*, is the national motto of the United States of America, denoting the aspiring character of that rising nation.

"PIPING HOT."—This expression originated from the former custom of the village baker blowing his horn, or *pipe*, when his bread was drawn from the oven, and which was therefore *hot* and ready for his customers.

FLEET MARRIAGES.—What were formerly termed "Fleet marriages," were those clandestine unions solemnised by regularly ordained clergymen confined chiefly for debt within the precincts and rules of the Fleet Prison, London.

GIANT'S CAUSEWAY.—This remarkable mass of ruins is situated on the coast of Antrim, in the north of Ireland, and consists of an immense number (many hundreds of thousands) of basaltic columns, or colonnades, each formed of several joints, or stones fitting closely into each other, each stone having one surface convex and the other concave, so that the projection of the one fits the concavity of the other. The lengths of these jointed stones vary from about 18 inches to two feet. The breadth of the causeway considerably varies, but is in general from 20 to 30 feet. The greater portion of the whole mass extends nearly 600 feet into the sea, and the highest columns are nearly 300 feet above the water.

JURY EXEMPTIONS.—The persons legally exempt from serving on English juries are as follow:—Peers, judges of the superior courts, clergymen, Roman Catholic priests, Dissenting ministers, whose places of worship are duly registered, and who follow no secular occupation except that of schoolmaster; sergeants, barristers, and advocates, actually practising; attorneys, solicitors, and proctors, actually practising and taking out their certificates; officers of all courts of law or equity, or of ecclesiastical or Admiralty jurisdiction, actually exercising their duties; coroners, gaolers, and keepers of houses of correction; physicians, surgeons, and apothecaries, duly practising; officers of the royal army or navy on full pay; licensed pilots, or masters of vessels in the buoy or light service, duly licensed; servants of the royal household; officers of customs and excise; sheriffs' officers, high constables, and parish clerks.